

BOSTON RECORD

And Religious Telegraph.

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TERMS.

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RELIGIOUS MISCELLANY.

THE JEWS.—Continued.

3. Can it be said that the Jew will certainly be more liberal by becoming a Unitarian Christian? If liberality means, embracing the sentiment "No matter what a man believes if he is sincere," the Rabbinical Jew possesses no such liberality. A liberality which portrays God as not displeased with the idolatry of the Heathen, with all the murder, and every other abominable crime which was ever perpetrated as a part of the rites of Paganism. This liberality depicts God as not disapproving of enthusiasm though it leads to murder, &c. because the enthusiast was sincere. It renders unjust the past judgments of God on the seven nations of Canaan, and the other recorded divine judgments. *Ever who can prove that the ancient Heathen have been, or that the modern Heathen are, sincere?* This liberality proclaims to man, be sincere, and you may rebel against your Maker and blaspheme him to his face, and sincerity will save you. These are consequences at which the Unitarian must shudder; but can it be shown that they do not clearly result from the premises which this sentiment assumes? But the Rabbinical Jew does not believe that mere sincerity in a religion will save a man; for he, as well as the Christian, has this declaration of God in his Bible. "There is a way which seemeth right to a man, but the end thereof are the ways of death." Certainly those charges against my brethren, (which if true would infinitely lower them in the scale of moral rectitude,) having been made either in the face of facts, or without evidence, are not the fruits of true liberality—the moral sense of mankind being judged.

Nor can any concord with true liberality be discovered in the declaration of the Christian Register made some time since that my brother Wolff the missionary, was illiberal or wanted liberality or some such sort of expression. Yet this Editor produces no reason for such a charge, as far as I can perceive, except that Wolff was honest and bold enough to declare opinions, which were in direct opposition to Unitarianism. This would seem to say that liberality with the Editor of the Register means, not opposed to Unitarianism. Are Unitarians more liberal than the Jews in bestowing of their substance to spread religious knowledge? The Jews in the countries where they have resided for ages are forbidden to make proselytes. Therefore they have no opportunity to show their ancient zeal. And fear of the nations in whose power they are, is another obstacle in the way of such an enterprise. But have Unitarians, without any of these obstacles, proved themselves liberal in this respect? Or indeed can they show that they expend near as much as the Jews for their religious institutions? Is the liberality of the Unitarian more apparent than that of the Jew in eleemosynary acts? It is a fact that in a country where they have the means, for example, in England, a poor Jew is always assisted by his own people, and is not left to the charity of others. Although acquainted with most of the congregations in England, I never heard but of one, an old infirm Jew, who was permitted to go to the poor house; and then it was for the sake of having a constant attendant, for yet they continually befriended him. It is the custom of the Jews residing in country towns, when not deeply distressed themselves, that each family should in turn invite the poor Jew to partake from their own tables of the bounties of providence during the sabbath or feast day. These are mostly strangers and pedlars. Lodging is provided for him. And if very needy, he is furnished with some small sum from the public funds of the synagogue at his departure. The Jews have various charitable institutions. And when any public calamity befalls other people they are not backward in relieving their temporal wants. Boston contains evidence that the Jew can pity the sick and afflicted, and can bequeath his \$10,000 to relieve the distresses of Gentiles. Can Unitarians show more evidence of liberality in this respect than the Jew? And if they do not exceed the Jews in relieving the temporal wants of man, and if they do not bestow more than the Jews in sustaining and spreading their respective religious institutions according to their several circumstances, wherein do they exceed the Jew in true liberality? And is there any moral advantage in Unitarianism over Judaism in this respect?

4. Unitarianism does not tend, in similar circumstances, to advance intellectual powers more than Judaism. An appeal to history, especially to the learned Jews who flourished in Spain in the middle ages.

5. Facts show that Unitarianism does not, in like circumstances, promote better morals than Judaism. If Unitarians deny this, let the point be settled by evidence. Except when constrained, I cannot descend to personalities, or refer to the lives of chief men in any party, to make a comparison of individual morals, particularly at a time when such an exposure is going forward. The result, then, of our questions and inquiries is; as there is so little difference between the articles of belief of the modern Jews, and those of the Unitarians, and as there is no adequate object in the faith of the latter to induce the Jew to embrace it, either in its offers, or its moral effects. Can the hope that Unitarians would ever effect a material change among the Jews, be preposterous.

Evangelical Christians! You that believe what are termed the doctrines of grace; you may see, the Jews have nothing to hope from Unitarianism. It meets not their case. Your religion alone proffers them help when the hope of salvation by the deeds of the law, moral or ceremonial, has failed. Your religion alone proffers an atoning Saviour, whose blood can cleanse the sin-polluted soul, and cause it to stand pure before the throne of God. Your faith alone offers a Divine Saviour, so that the Jew has no fear, in trusting him, lest he fall under the curse denounced against him who putteth his trust in an arm of flesh. The divine Saviour and the influences of the Holy Spirit in renewing the heart, in removing sinful feelings, and binding the heart to God by love, which your religion alone proffers, are exactly adequate to their true necessities. Can you, kindred in Christ, continue to fold your hands and refrain from sending them the word of life? Know you not that by their fall salvation came to the Gentiles? Have you not enjoyed the blessing thus gained long enough to know its value, that you forget the declaration that through your mercy they are to obtain mercy? Do you say, we have tried it by the A. S. M. C. J. of New-York, and we have been disappointed, and have since been inactive? Was Paul of Tarsus, a Jew, discouraged with his sufferings, when preaching Christ to the Gentiles? Did small difficulties discourage him? Will you leave the work to a small band of devoted females? Up! the work is great. The Jews are in many places stretching out their hands to you for Bibles and for Tracts. The Lord has made bare his arm for de-

liverance. The power of the Talmud is dissolving, prejudices are vanishing. Wherever the Missionaries have been in Germany and Poland, the descendants of Abraham begin to feel that God is indeed with the Christians. Have those Jews, the Apostles, suffered martyrdom in preaching Christ to the Gentiles? And will you still refuse to send Missionaries to their brethren to break into them the bread of life? Look on England, and see how much they are doing in behalf of the Jews. They find no cause to fold their hands—no difficulties have interrupted their charities and benevolent action. Shall that which is no difficulty to the church of England put the sons of the Puritans to a full stand? By the atoning blood of Christ, of the seed of Abraham, I beseech you to arouse to energetic action in promoting the salvation of my benighted brethren according to the flesh.

A SON OF JACOB.

THE SABBATH.

From the Spirit of the Pilgrims.

REVIEW of a Report of the Committee, to whom was referred the several petitions on the subject of Mail on the Sabbath, presented to the Senate of the United States, January 16, 1829, by the Hon. Mr. Johnson, Chairman of said Committee. [Continued.]

Nor is misrepresentation the full measure of retort with which the petitioners are visited. It is insinuated that they are a combination to change the government from a civil to a religious institution. To make such an attempt would be treason, and the punishment of treason is death. But what have the petitioners done? Have they met in midnight conclave, or in tumultuous assemblies, or assailed the government with the language of authority or menace? What unlawful have they done? Have not religious persons the same right as others to petition Congress? And when they have done so, are they to be denounced before the nation as a treasonable combination to change the government—as taking the first step, and entering the opening wedge of revolution? And yet the conspirators are many of them such men that, if they are false, where shall we look for integrity; or if they are deceived, for talent and wisdom? They approach the government, not for personal emolument, but as patriots and Christians, to express their high sense of the moral energy and necessity of the Sabbath for the perpetuity of our republican institutions, and respectfully to request that the government will not, by legislation, impair those energies. And by implication they are charged with crimes which, were they real, would subject them to the halter!

There has been no combination, and is none, but what is produced by the concurrent feeling of grief and alarm among wise and good men, at beholding the influence of the Sabbath impaired, by a conspicuous and all pervading governmental sanction.—And no means have been resorted to, but such as the Constitution guarantees, the nature of the case demands, and all men adopt on other subjects to bring out an expression of public sentiment.

The Report moreover denies to Christians the exercise of their civil rights. The right of petitioning is guaranteed to all citizens alike. But the object of petitioning is, by a statement of facts and arguments, and the exhibition of public sentiment, to influence the government; and this the Report implies all persons may do, but religious persons.—Should they, alarmed by any supposed encroachment upon the religious or moral interests of the community, venture to petition, they must be rejected,—for the prevention of a religious despotism, and the PRESERVATION OF RELIGIOUS LIBERTY! Alas! where is religious liberty now, if Christians may not petition Congress?

We admit that Christians, as such, ought not to attempt to influence the administrative in things merely secular, beyond the unobtrusive influence of their silent suffrage; and ought not to become political partisans, heated and agitated by all the little and great disputes which must ever attend popular governments; and ought never to attempt, or be permitted, to make the government a religious instead of a civil institution. But it is not a civil, but a moral effect for which the petitioners ask, & one in their view indispensable to the perpetuity of our republican institutions. Nor do they request Congress to do anything by positive legislation to support or even to protect the Sabbath. To the laws of the States, and moral influence and public sentiment they look for this. It is their desire to recommend religion by deeds of benevolence, by Christian meekness, by lives of temperance and holiness, by combining their efforts to instruct the ignorant, to relieve the widow and the orphan, and to promulgate to the world the Gospel of their Saviour; and they only request that Congress will not obstruct them in their work, by impairing the moral energy of the Sabbath, on which, under God, all their success depends;—and they are told about religious combinations to effect a political object, and the danger of a religious despotism!

Is the maxim settled, then, that the government can do nothing injurious to the interests of republicanism and virtue, or that if they do, religious persons must exert no influence to prevent the evil? Should infidelity begin to turn the influence of the government against religion, might not the injured petition? Should Congress war upon national morality by building distilleries all over the land, might not the friends of Religion, beholding their demerit influence, petition Congress to discontinue them? Would this be an unlawful attempt to influence government by a religious combination? To whom does it more properly appertain than to the religious community, to watch over the interests of morality, and to send into the halls of legislation the voice of respectful affectionate, but earnest expostulation?

The Report perverts and misapplies historical facts, in respect to religious usurpations upon the institutions of civil government. The Report reasons as if the facts were, that religious people have been accustomed to seek and to gain an insidious ascendancy over governments; whereas the facts are, that governments, to augment and perpetuate their power, have usurped the rights of the people. Priests have indeed been the instruments, but they have been hiredlings, appointed and supported by the government, and not by the people. There is no instance in the annals of the world, in which ministers, chosen and supported by their people, or churches, in the full and intelligent enjoyment of religious liberty, ever attempted to usurp an ecclesiastical dominion, and introduce a religious despotism. The facts assumed to excite so much odium, and bring so much jealousy upon the religious community of this nation, are facts that never happened. The truth is, that Christianity, in its doctrines and institutions, is theoretically, experimentally, and practically, republican in its tendency. Despot governments know this, and have therefore never permitted Christianity to go out among their people in all her simplicity, loveliness, and power. They have corrupted her doctrines, bribed her priesthood, and encumbered her movements by

state garments which they have compelled her to wear; while the history of the church presents a continued effort of good men to throw off these encumbrances, and of government to keep religion in chains. And if we may trust infidel or Christian historians, a great proportion of the civil and religious liberty of the world has resulted from the efforts of the pious to obtain religious liberty. None were more determined advocates of religious liberty, than the Fathers of this land, who broke from the religious establishments of Europe, and by whom, in their colonial state, all the elements of our civil and religious institutions were formed. It was their spirit which burst out in the Revolution, achieved our independence, and breathed itself into our State and national governments. None, in that tremendous conflict of an infant republic with a giant nation, were more influential in rousing the zeal, and sustaining the courage of the people, or made greater sacrifices, than the ministers and their pious hearers. Nor to the present hour has the flame abated. The ministers and churches of this nation do not desire, but would solemnly deprecate, a union of church and State. Religion does not obtrude its judgment, nor inspire ambitious and sinister designs. There is reason, and philosophy, and talent, and learning, and patriotism, and political wisdom, and integrity, among the religious portion of the community. Nor have they done anything to forfeit the confidence, or to justify an attempt to fasten upon them the suspicion of their fellow citizens. They know, as well as any can teach them, that the alliance of church and State, corrupts religion, and tends to despotism, and have no more desire than others to bequeath degradation and bondage to their posterity. They feel that it is the glory of our nation, that it is not cursed, as other nations have been, with the union of church and State, and the perplexed legislation about forms of worship, and the establishment of creeds; and so far are they from desiring a national religion in any one denomination, or by the amalgamation of all, that no class of the community would regard such an attempt with more abhorrence, or meet it with a more determined resistance.

Why, then, are the sins of Popery, visited upon Protestants, and the sins of despot governments and national religions visited on the Christians of a republic who abhor them, and who were the providential instruments by which God prepared deliverance, and established at length the fair fabric of our civil and religious institutions—at once the admiration and the hope of the world? And why do the honorable Committee forget that the last horrible despotism which arose on the ruins of civil and religious liberty, was reared by atheists, who obliterated the Sabbath, and denied accountability, and with the sweet words of liberty and equality on their tongues, waded in blood.—[To be Continued.]

THE HEATHEN.

Mrs. Editors.—It was with much pleasure that I noticed in one of your late Journals, a premium offered for the best "Tract on the Character and Prospects of the Heathen."

Such a tract in my judgment is a desideratum in the Churches. It is true that much has been said, and written on the subject; but after all, up to the present time, the truth respecting the character and prospects of the heathen, is poorly understood, hardly believed and comparatively little felt. By the public actions of the day much light has been scattered over the land, but this light should be collected; and the rays made to converge, till they shall pour an intensity upon our vision, that will place the whole object in glowing view. This must be done till the churches shall see and believe, and feel that the heathen are in a perishing condition.—Till every individual who bears the name of Jesus, shall realize that at least five hundred millions are still destitute of that knowledge of Christ Jesus and his crucifixion, without which he himself would despair of the favour of God! It was the consideration that men were lost, and that there was no eye to pity nor arm to save, that brought a Saviour from heaven to earth. Let now this same consideration be brought to bear with all its weight on the heart of every Christian, let them see that all who are destitute of the Gospel, are as really destitute of a Saviour as if he had never visited our world, and I doubt not that the church will rise as one man and come up to the help of the Lord against the mighty. The yvins then engage heart and hand in sending the Gospel to the ends of the earth, thus making known a Saviour to millions and millions of souls, who in all probability will otherwise go to remediless despair. If you would secure the blessing of a cheerful giver upon any individual, you must place before him the object in its true magnitude. If you would enlist in any cause, the effectual fervent prayer of the righteous man that availeth much, you must bring that cause before him in all its length and breadth. Christ has commanded his disciples to go into all the earth and preach the Gospel to every creature,—and no doubt he will give them the means as fast as they shall be needed to execute the plans of the church. The great difficulty which must be encountered is, that the church is not half awake on this subject. And they sleep because their belief as to the character and prospect of the heathen is very faint. Place this subject before the Christian world with all its vivid reality, and how many of those who hope to be redeemed by his blood who for their sakes became poor, will be ashamed of the parsimony with which they have entered the lists of benevolence. But I have done.

FOR THE BOSTON RECORD.

"O HUSBAND, DO LET US GO HOME."
This said a lady in the theatre as the curtain rose and exhibited a female almost in nudity, reclining in a most indecent attitude. This lady had not been sufficiently seasoned in the fashionable world, & turned calmly on such an exhibition; therefore she turned herself from the disgusting object, and begged her husband to leave the house. But he, more used to such displays of female delicacy and modesty, begged his blushing bride "to look once more before she retired." O how many have been ruined by looking once more at vice and impurity.

At a time when so much is said by statesmen and philanthropists on the importance of supporting our civil and religious institutions, cannot the ladies do something towards strengthening the pillars of our Republic? Let none be alarmed at the suggestion. Under God, what is to sustain our republican form of government? Is it not the virtue and morality of the people? And have the ladies no influence in elevating or depressing the tone of morals through a community? Were female restraint wholly taken off from society, would not the effect be like a smothered flame bursting out amidst a world of combustibles; and where would it be checked? Regard to character or fear of law, would be but puny engines to arrest its devouring progress.

Can any person, acquainted with the history of kingdoms and nations, doubt the influence of female purity and chastity on society? Said a Roman Emperor, pointing to his son then three years old, that boy governs Rome—he governs his mother—she governs me—and I govern Rome. The necessity of female influence on the side of virtue is beautifully acknowledged by a late writer when pleading in behalf of Temperance. "It is not enough that our mechanics, our labourers, our strong men, our gilded men and our youths are engaged in the great work. Our women must be with us, or we cannot hope to prevail—our mothers, our wives, and our daughters—the other half, and in such matters, by far the most influential half of our whole population." He adds, "The women of our country, they who surround us with living sunshine, with life and virtue like an atmosphere—even they are chargeable, with perhaps a chief part of our present degradations, guilt and sorrow."

Have not the ladies here, then, power to close the doors of every theatre in the city, and thus stop one deadly current that is hurrying our youth to destruction? Should the ladies unanimously resolve not to enter the theatre, would the houses be filled? and were there no ladies would there be many gentlemen? Is any father so enchanted with the modesty and purity of actresses, as to wish his daughters to copy them, then let him permit her to frequent the theatre, and with her lover gaze on exhibitions, which, should she imitate at home, might be punished by disinheritation; though most unjustly, because the parent by introducing her to the theatre has done much towards forming her taste, and surely he ought not to frown in private, on what he sanctions in public. Every parent is entrusted with the education of his children, and will certainly be careful to introduce them to such models as will be safe for them to imitate. It is vain to say "evil to him that thinketh evil;" observe which meet the eye as well as sounds that enter the ear, have an influence on the mind and morals. Time was, when a young libertine was an object of abhorrence and detestation, and a young lady felt herself almost contaminated if but his shadow crossed her path; but in these days of refinement how changed are things. Now she invites him to her parties, and by politeness and attention distinguishes him as a favorite. How will such a man estimate female virtue?

Does any father soberly think, that a courtesan will make the best companion, the most tender and faithful mother? That she will train up her children in the nurture and admonition of the Lord, and fit them to fill important stations in our halls of legislation, or to adorn the more humble walks of life? What do we find to be the fact? Let me look into the families of the rich and fashionable; are their children distinguished for their virtue and morality, and do their sons promise to become pillars in our happy republic, and their daughters polished corner stones of our churches? There may be exceptions, but surely it is good policy to train children up in the way in which they should go. If there be any father so vile as to prefer his sons should be debauchees and his daughters courtesans, then let him teach them, that all modesty is a cobweb, all restraint tyranny, and all religion superstition. Let too his sentiments prevail in our country, and we shall soon learn what tyranny is, and what religion is not. March 4, 1829.

FROM THE NEW-YORK OBSERVER.

AN ATHEIST CONVERTED BY ONE WORD.
In a work entitled, "Religion considered as the only basis of happiness and true philosophy," is mentioned the following incident:—
"Others, after having doubted all their lives, change in a moment their sentiments and dispositions. I know a man of great sense and very high character, whose conversion was brought about by a single word. He was yet in the age of the passions; he had never possessed the least principle of religion; and he prided himself upon being an atheist. One day in the presence of an ecclesiastic, a daily distinguished by his eminent virtues and talents, he affected to brave all decorum, which ought at that instant to have constrained him to hold his tongue at least; and after having given him a detail of his sentiments and opinions, he ironically added, that according to every appearance he should never be converted. Alas! exclaimed the ecclesiastic, who till then, had been silent, if you could then but hope! He said no more—he got up, and went out. But these words made a deep impression upon the heart of the atheist. He had no difficulty to comprehend their energetic meaning. He felt himself moved and affected. A crowd of new reflections presented themselves to his mind—he longed to see and converse with the man who had produced in him so strange a revolution. The next day he even went in search of him;—he opened to him his heart, asked his advice, hearkened to him with attention, with eagerness; and from that moment renounced forever the vain sophisms of false philosophy. Such is the power of grace, it can produce in a moment the most surprising metamorphosis, and its effects ever confound the incredulous observer, who shall be acquainted with the human heart."

HOME MISSIONS.

FOR THE BOSTON RECORD.

Extract of a letter from a Missionary, dated December 29.

"Our Sabbath assemblies have been larger than during the last winter—owing perhaps to several causes;—but I hope partly at least, to an increasing love for the public worship of God; many who one year ago were inconstant, have become regular in their attendance; and in so far as respects the interests of the society, success has attended our efforts, beyond the hopes of the most sanguine who engaged in the settlement of the ministry here; and though it has not equalled my wishes, still when we consider the nature and habits of a country society—the fact that causes operate slowly upon such a population—that it is fixed, and increases little except by natural growth, and also the fact, that most when I came, either belonged or professed to belong to some society,—success has equalled what ought to have been sober expectation. "A wise master builder" must have materials provided,—he cannot create them, and an ordinary workman cannot build without them with greater ease."

Remark. There is much in this statement that deserves to be considered. When a parish has gone to decay in Massachusetts, it is not like a building laid in ruins by a whirlwind—whose materials are simply parted and scattered and partially broken—but like a building whose beams and rafters have been taken down one after another by a subtle workman and wrought into other buildings and small parts of the foundation, and a few sturdy posts that had defied the power and craft of the Waster. And the man of God who attempts to repair such ruins—after clearing away

the rubbish, and restoring the foundations, has a more arduous task before him than at once appears to a superficial observer. To take down other buildings for timber to repair his own is a delicate if not dangerous business—to go into the forests and cut new timber he cannot, for the forests are cleared away and every stick is marked and appropriated. What can he do?—Wait he must, till a new growth come forward, unless some convulsion of nature, or miraculous interposition, furnish him other materials.

The fact that in this State every man must belong to some religious society, and in the support of some form of Protestant worship, we are inclined to believe operates not more unfavorably, on the cause of evangelical congregational churches, than on the interests of religion itself. Congregational worship is the standard form. If a man prefers any other form he is at perfect liberty to adopt it—and if he cares nothing for any form, nor for any spirit of religion, he is still obliged to select some denomination to which the law shall recognize him as being attached; and by that selection, he pledges himself to the support of a sect, in which he may or may not enjoy regular religious instruction, but which at any rate, withdraws him from the reach and influence of any Congregational ministry that may be established near him. Let him be Methodist or Baptist, Unitarian or Universalist, Swedenborgian or Quaker, his name shelters him from the approach of a Congregational minister in his pastoral character; and the prejudices that he has imbibed against a denomination whose interests he has forsaken, prevent him from throwing himself in the way of an influence, which might possibly be employed to convict him of his faults, and restore him, a penitent to the path of duty. Now it is a fact, that cannot be denied, that many denominations, enjoy but occasionally and irregularly, the privileges of public worship—that their members have not the advantage of a Pastor's watchful eye during the week—that there is scarcely any systematic and digested instruction given them at any time; and it is to be feared that many among them—particularly those who have joined them to obtain exemption from the duty of supporting the ministry—are glad to have it so.—And when it is recollected that these are the materials out of which a decayed congregation is to be built up—that these are the difficulties which oppose the progress of the minister of God, in his labors of love—is it matter of surprise, that the church should regain her strength and influence, slowly? It is true, that God may pour out his Spirit, and suddenly multiply converts—and greatly increase the numerical strength of a church, but even in this case, how many prejudices remain—how many evil habits of reasoning and acting, which nothing but time, and protracted Christian experience can break down. "Prayer and pains will accomplish any thing"—and therefore, none of our decayed churches are to be despaired of. But let not prayer be neglected. Let not sacrifices be avoided. Let no efforts be spared. Let every heart and every hand be brought to the work—let missionaries be sustained, and feeble churches encouraged by the co-operation of all who love Jesus, and better days will soon be restored to us.

OBITUARY.

Extracts from a Brief Sketch of the Life and Character of Mrs. Elizabeth Adams. By Moses Stuart.

Mrs. ELIZABETH ADAMS was born on the 19th of March 1776, in Windham, Conn., where her parents, Giamiel and Judith Ripley, lived and died.

She was well instructed, in early years, by her pious parents, as to the great doctrines of religion and duties of life. She was brought up to be habitually conversant with domestic economy, and by early experience and the instructions of an excellent mother, she was well prepared for active and useful life.

At the age of twenty-two she was married to Mr. John Adams of Canterbury, Conn., now Principal of Phillips Academy, Andover, Mass. Mrs. Adams was the mother of eleven children. Her eldest son, aged two years, died in Plainfield, Conn., where Mr. Adams resided about three years, as Rector of the Academy there, until he was appointed Preceptor of Bacon Academy in Colchester, Conn. From this place he removed to Phillips Academy, Andover, in the spring of 1810, where he has been teaching to the present time. The youngest son of Mr. and Mrs. Adams, aged about 11 months, died in Andover. Nine of their children still survive.

Mrs. Adams had the happiness, before her decease, (a happiness few could prize higher than she did,) of seeing one of these preferred disciples of Christ a happy and useful man, and which, to such an one, is beyond what any words can express.

Favoured with religious instruction from her tenderest years, Mrs. A., even in early life, manifested a serious regard for the word of God, and the great truths and doctrines of revelation. In 1804, being then in her 28th year, she united herself with the first church in Colchester, Conn., under the pastoral care of Rev. Salmon Cook. But this public profession of religion she did not make, until after a long struggle between her fears and her conviction of duty. She was one of those persons, who act slowly and cautiously in regard to an undertaking so solemn in its nature, and so important in its consequences, as a public profession of religion. She was retiring and diffident in conversation, with regard to her own personal feelings and experiences; and such were the views which she habitually cherished of her own unworthiness and shortcomings in duty, that it was seldom indeed, if ever, that she ventured directly to express her own hopes in regard to herself; still, less did she claim the confidence of others in her good estate.

Those characteristics remained, in a great degree, through all her subsequent life. It was seldom that she directly made her own personal feelings the subject of conversation. There was a kind of conscious reticence or shrinking from this as though she were ashamed of her own feelings, or too much. But nothing was more evident, to those who knew her well, than that many of the inquiries which she made on religious subjects, (divesting them of all personal reference,) were made on her own account, and the answers were sought by her, in relation to her own case. The tone of voice in which the questions were asked, the looks by which they were accompanied, the deep and solemn attention with which the answers were heard, all betokened a personal interest that was of no ordinary nature. The writer of this, has often heard questions of the description here mentioned, on a great variety of experimental topics in religion, asked by her with a solicitude which left him no room to doubt the ultimate object of them; and while endeavoring to answer such inquiries, he has been more than ordinarily interested in his efforts, by the serious, the animated, and attentive looks and demeanour, which she manifested, as though she were anxious to receive the truth, and that no wife was ever more affectionate, or more desirous of promoting the happiness of her husband, than herself, she replied, with a look and a tone of voice which cannot be described—"Ah no! I have often been guilty of what you may call little indiscretions; but they do not appear so to me; will you forgive me?"

For several days after this, she dwelt very much in the same state, except that she was daily becoming weaker. She enjoyed her reason perfectly, except in a few instances

when suffering from paroxysms of fever. Sabbath night, the 22d of February, she was seized with ague, followed by distressing pain and anxious breathing. About 3 o'clock on Monday morning, she was relieved, somewhat from her distress, but her pulse began again to sink away, and death was evidently approaching. She was conscious of her situation, and knew that she was dying. She desired her last will to be given to her three children, and continued to speak of her family. Her husband, supposing that she was wishing to take her leave of them, said, "My dear, you must commit yourself and your family to God." She replied, "I do! I do!" He then read to her a hymn, containing a farewell to earth.

After the reading was concluded, she immediately replied, "Good! very good!" The second stanza was read to her, and a second and a third time, which seemed to express for her, just what she herself been laboring to express. A few minutes before the scene was closed, her husband again said, "My dear, do you know the Lord Jesus Christ?" With a diffidence characteristic of herself, she answered, "I did know him." "This," replied he, "is a time of need; can you not now put your trust in him?" "I can, I do," was the answer.

Two minutes before she breathed her last, he said to her, "Your struggle will soon be over. Upon this, she raised both hands in a supplicating manner, which for hours had been moistened with the cold sweat of death, and said distinctly, "I am ready! I am ready! Sweet Jesus!" These were her last words. She fell asleep, ten minutes before six, on Monday morning, February 23d, 1829.

"Blessed are the dead, which die in the Lord!" To this exclamation, flowing spontaneously from the almost bursting heart of her affectionate husband, one may well add; "Yes, faith the Spirit, for they rest from their labors, and their works do follow them."

Shall the afflicted family, who have thus sustained an irreparable loss, mourn for her who has left them? Shall other surviving friends, who sympathize with them, bewail her grave with tears? For her they cannot mourn; for themselves they may well indulge in sorrow. Their loss is great. But heaven knows what is best for them; and it is their duty, they and all who read, to say, "Thy will, O God, be done!"

It now remains for them, and for all who may read this sketch of her life and character, to imitate those virtues which she exhibited, and to adorn, as she did, the respective stations which they may occupy, by uniting diligence and piety in their more arduous duties, and more persevering resolutions to act in this manner; and may they, on a dying bed, be supported by consolations such as we trust she enjoyed!

To our families in this immediate neighborhood, who have most of us been nineteen years united in the bosom of an unwaying union, while but a single bereavement has made any one head of a family, this providence affords a most serious and affecting admonition. The time is near, when, in the course of nature, breach upon breach must be made. These things will come, God only knows. But that all must specially follow, is plainly certain. May each of us ask with becoming solicitude, "Lord, is it I?" And when the summons arrives that bids us depart, may we be able to say, with cheerful resignation, "Come, Lord Jesus, come quickly!"

This case I imperfectly discharged the mournful duty, which the present occasion demanded of me. I have only spoken the feelings of my heart—my sincere convictions and belief. If any are disposed to ask, Where then are the faults of her whom you mourn? I answer, Faults, no doubt, she had; but they were not such as forced themselves on the notice of her friends, and were corrected by the love of her virtues. I have not named and characterized them, because I do not know them. To him who seeth not as man seeth, they are known, whatever they may be; and his mercy, I do believe and trust, has washed them away by redeeming blood.

If this tribute to the memory of one so dear to her own family, to me and mine, and to others around us, shall fall into the hands of any, who may think the picture too highly charged with colors, I have only to say, that a nearer contemplation of the original would have fully persuaded them, that such is not the case. I will add, and I trust, that the desire and prayer to God is, that the number of wives and mothers—of Christians and members of the social circle—in our land and elsewhere, who shall fulfill their duties like the subject of this memoir, may be a thousand and a thousand times multiplied! Should this be the case, the church may expect to see her day, and the world happier times, than have yet been witnessed.

TRACTS.

From the Am. Tract Magazine.

TRACT AGENTS IN THE GREAT VALLEY.

Of the six Agents of the American Tract Society now laboring in the Valley of the Mississippi, Mr. Wright is in the vicinity of Pittsburgh; Rev. Mr. McABOY in Western Virginia; Mr. FURMAN in Ohio, near Cincinnati; Rev. Mr. Eastman, the General Agent, having visited Pittsburgh, Cincinnati, Louisville, and Nashville, is now in St. Louis, Missouri; Rev. Mr. Case is in Alabama; and Rev. Mr. Vail, having visited Mobile, is now in Natchez or New-Orleans.

The following extracts from their correspondence cannot fail, we think, to impress on the mind of every reader the considerations:

"That the enterprise of supplying the Valley of the Mississippi with Tracts, is among the most important present objects of Christian benevolence, and that our past neglect of that portion of the country is truly unaccountable;

"That an Agent for the Tract Society may now be among the most useful of all laborers in the Western World, not merely by promoting the Tract cause, but proclaiming the messages of the Gospel, and rousing the friends of Christ to effort; That the number of laborers for the Society in that field ought to be immediately increased; and consequently,

"That it is very desirable that a number of additional devoted men should immediately enlist in this service."

FROM REV. MR. EASTMAN, dated at Cincinnati.

From the time I commenced my services for the American Tract Society, three years ago, I never have been engaged in circumstances of greater promise, or in a field where my labors were more needed, than since I arrived in this city, and never has my lot been cast among a people who have manifested a greater readiness to engage with me in promoting the Tract cause. One thousand dollars is more than I expected would be raised here at once, in free donations. More than this, however, has already been accomplished. Nearly eleven hundred dollars has been subscribed, most of which has already been paid and remitted for Tracts. This money is raised expressly to increase the Tract cause, and is not to be expended in any other way, and is exclusive of their annual subscription. One gentleman, who, but a short time since, felt little interest in the subject of religion, subscribed \$50. It is hoped that the sum will still be increased.

In addition to what has been done for the Depository, a Young Men's Tract Society has been organized, and is now in the Cincinnati Tract Society. This Society, I think, promises to do much for this city. The Board of Officers, consisting of six active young men, have resolved to visit every part of the city, to solicit subscriptions and to distribute Tracts. The city is divided into five wards. Each ward is visited by a Committee of three men, except one, which has four. Their subscription is now rising to \$100. One of the Directors asked a Jew to subscribe. He declined. The Director gave him No. 104, (Anecdotes of the Usefulness of Tracts) he read it, and the next day came of his own accord and gave him a dollar.

In addition to what has been done by the Gentlemen, five Ladies' Societies have been organized; viz. one by the Ladies of the First Baptist Church, one by the Ladies of the Second Presbyterian Church, one by the Ladies of the Third Presbyterian Church, one by the Ladies of the First Baptist Church, and one by the Ladies of the First Baptist Church. These Societies have all commenced under very favorable auspices. I know of no reason why they should not be as efficient, in proportion to their means and numbers, as the Ladies' Societies in any of your eastern cities.

The people here are not insensible to the interest which is manifested at the East, in behalf of the western country. The influence of the donations made in Boston, New York, and elsewhere, to promote the Tract cause in the Valley of the Mississippi, is already felt; and I trust it will be felt more and more. The need of Tracts in this country is every day becoming more apparent. An Agent of a Bible Society, one day, while engaged in his appropriate labor, was asked by the Lady of a Magistrate, if he could tell what kind of things Religious Tracts were. "Why, Madam," said he, "did you never see a Religious Tract?" "Never!" said she. "But, a few days ago, a Report of the Tract Society was given to me, and since reading it, I have been extremely anxious to see some Tracts."

FROM MR. C. E. FURMAN, near Cincinnati.

You may have been expecting earlier to hear from me, but I seldom find an opportunity to spend any time by myself, and now even, I am in the family-room of a father, mother, and eleven children,

all living at home. They all appear willing to hear me converse, but I have begged the privilege of one corner of a table, to write a line to you. You must be too well acquainted with the business of a Tract Agent, not to know something of his encouragements and discouragements. I ought not, however, to talk of discouragements; for though I meet with various success, yet it is all encouraging. I feel sometimes as if the Lord was evidently with me, and prospered me in my labors. I find the arms of good people open to receive me; and many are rejoiced to have the opportunity of subscribing for the publications of the American Tract Society. In some instances, hints are started, "whether this is not all a speculating business." But the simple history of the faithful gratuitous labors of our Committee usually dissipates all objections.

Men need not say that this country is not destitute of religious instructions to a very great degree. Give the Methodists, Baptists, and Presbyterians all the credit for every acre of ground they occupy, and there is yet "much land to be possessed." A student in theology, whose father has been settled at least twenty years in one of the oldest churches in this country, told me, that without going five miles from his father's meeting-house, he could get into settlements where three-fourths of the families have no Bibles. But, notwithstanding there seems to be a very general interest throughout the country on the subject of religion, the fields are already white for the harvest. I preach a great deal, aside from my Tract business, frequently to crowded, attentive, and solemn audiences. In five weeks, besides travelling 450 miles, I have preached 31 times. In some cases, I have preached in places where I should have delighted to remain and preach constantly—people all eye, all ear. In some instances, where I have talked upon the subject of Tracts, not only here and there would you see the tear start from the eye, but whole audiences have been brought to tears, and in two or three cases, I have had the pleasure of taking the names of every individual, men, women, and children, as subscribers to a Tract Society.

FROM MESSRS. VAIL AND CASE, dated at Mobile.

We are happy to inform you, that we have actually entered upon the great work assigned us in this important portion of our country. Having spent several preceding days in preparation, investigating the wants of the city and country, distributing Tracts, and in consultation with the brethren, &c. we had, on Sabbath evening, a numerous and highly respectable meeting. Several individuals besides ourselves, lawyers, and clergymen, were appointed to address the meeting, and much interest was excited. We then formed a large Auxiliary, and opened a subscription for a Depository, from which the interior might be supplied with Tracts. Nearly \$200 was subscribed on the spot, and the subscription has since been raised to upwards of \$400. That sum we forward herewith, and wish the whole of it to be immediately returned in Tracts, at discount.

This state demands most imperiously a large supply of Tracts for gratuitous distribution. Perhaps no state in the Union has such urgent claims upon the American Tract Society. It is a most painful fact, that in many large sections of Alabama, it has recently been ascertained by actual investigation, that from one-half to two-thirds of the inhabitants are wholly destitute of the Bible. A very large proportion of the people are also deprived of the privileges of the sanctuary. They are in many places thinly scattered over large tracts of country, without any Christian privileges whatever. Yes, dear Brother, they are literally famishing for the bread and water of life. Now, as the Church is unable at present to furnish Ministers for these perishing thousands of our countrymen, and as the Church does not arise in her strength to the work of sending the Bible to every destitute family in our land, shall we refuse, without any delay, to send them those silent and powerful preachers of righteousness, which, within a single year, may publish the blessed Gospel to every perishing immortal in our land? But if this work is done, (and what Christian or patriot can be willing to see it any longer neglected?) Tracts must be furnished by those who enjoy the Gospel and appreciate its divine privileges. And where, I would ask, is the Christian, or the philanthropist, blessed with the Bible, its ministry of reconciliation, and all its inestimable benefits, who will not seriously consider the wants of his ignorant, dying, perishing countrymen, and then reflect how much he can now do to enlighten and save them, by aiding the Tract cause? Never do I so deeply realize the value of money, as when I think of sending, for a single dollar, 100 Gospel-sermons—100 Tract-preachers—into as many destitute families seldom, if ever, hearing a Gospel-sermon, and wholly destitute of the Holy Scriptures. In view of such a reflection, who, that loves the souls of his fellow-men will hoard up his money, or throw it away for purposes of display, and fashion, and amusement?

Mobile contains about 8,000 or 10,000 inhabitants, is rapidly increasing in wealth, and promises to be a city of first importance in the southern country. In attempting to effect the general distribution of Tracts among the inhabitants of the city, we have found most efficient helpers in the Ladies, a number of whom are truly Missionaries.

FROM REV. MR. McABOY, Western Virginia.

On the west side of the mountains in Virginia, are 15 counties, containing perhaps 90,000 inhabitants, and embracing some of the most destitute regions in our whole country. Never before was I so deeply impressed with the value of cents and moments of time, as since I have been engaged in promoting the Tract cause in these counties. During the last two months and a half, my travelling expenses have been less than \$3. The people, generally, manifest a strong interest in the Tract cause, though I find many who had never seen a Tract.

TRACTS IN PENNSYLVANIA.

Extract of a Letter from a devoted Agent of the American Tract Society, to the Corresponding Secretary of the Pennsylvania Branch.

"Since the 1st of November, I have been directing my feeble endeavours, to carry into effect with respect to Western Pa. the Resolution of your Society, to 'form a Tract Society in every inhabited township, and in every congregation that will grant permission, previous to Jan. 1, 1830.' Hitherto my success has been greater than I anticipated. I have travelled over Alleghany, Mercer and Butler counties, and have formed 20 new Auxiliaries. There is not an Auxiliary in every township, but there are members of some Auxiliary in every township, so that the whole ground will be occupied. These Societies are better defined by the boundaries of congregations, than those of townships.

In some neighbourhoods beyond the bounds of my Auxiliary I have enlisted some individuals as agents, to act in concert with the nearest Auxiliary. The plan of my operations is simply this: to have a box of Tracts forwarded to some central place in each county, then to send a small bundle to some leading man in each of the places where I propose to form a Society, together with a letter requesting a meeting, &c. allowing time for notices. I attend these meetings in succession. If a Society is formed, the bounds are restricted, and a collector is appointed for each district. The bundle of Tracts is divided among these collectors, and each one is instructed to call on every family within his district, without fail, to offer a few Tracts even where no contribution is received. This plan furnishes the collectors with a motive to be faithful—if they despair of getting anything, they have something to give. And there are very few who will not contrive to pay something for such Tracts as are shown them. Some of the Societies formed on this plan in the wildest part of this wilderness have remitted already more than 20 dollars. The bundle of 2000 or 3000 pages necessary to start the operation, has, in some instances, been paid for by the new Auxiliaries, and in others, granted by the parent Society.

I hope to accomplish the work (with the divine permission and support) in the course assigned me; but it will be all I can do. The work is hard but it brings its reward with it. I beseech you do not let it fail in a single county,

especially not in any northwest of the mountains. Some Tracts have been introduced into this northwestern part of the State, by Sunday Schools; but there are many families that never saw a Tract, and indeed do not understand the word, except as connected with land, and shall never forget the eagerness with which I have seen them devoured by such families—whole families sitting up till midnight, apparently determined to peruse the entire contents of my saddlebags. Several cases I have met with, where the reading of a Tract has been blessed to the conversion of the soul—the evidence most cheering. Every step has given me fresh confidence in the cause.

I could mention several marked instances of their peace-making effect in neighbourhoods hitherto divided in sentiment. Cannot your Society send one or two agents to cultivate the northwestern counties? Every minister that I know, west of the mountains, has his hands full—he has two or three, or even four flocks to feed; scattered over, perhaps, 200 square miles. An agent must expect to endure hardships, but he will receive the blessings of many ready to perish. He will be welcomed by many a follower of the Lord Jesus. If I could spread before the Christians of Philadelphia what I have seen in their own state, the means of sending Agents would not be wanting. The resolution would be carried into effect, even if it were for no other purpose than to make a gratuitous distribution of Tracts—(for really there is no other way of reaching every family.) No Agent can find them in their own wilderness.

(P. & D. Tract Mag.)

BOSTON RECORDER.

THURSDAY, APRIL 2, 1829.

ON RELIGIOUS CONTROVERSY.

Many pious persons entertain strong prejudices against controversial writings; and can scarcely endure the mildest defence of gospel truth, or refutation of destructive error, lest it should impugn the favorite sentiments of some well-loved Christian name, or endanger in the least the amenities of social life. This prejudice, under the influence of mistaken notions of duty, is perhaps most likely to exist in some of the most excellent and devoted Christians; their candor, and meekness, and gentleness, prompting them to a desire for peace, although it be secured at the sacrifice of truth, and by the dereliction of the interests of the church of Christ. In the indulgence of this spirit, they magnify the difficulties and dangers which really attend controversial engagements, put in the background the paramount importance of gospel truth, and actually strengthen the hands of its enemies by their injudicious pleas for silence or neutrality.

Now as an apology for such well-meaning Christians, and to the honor of religion itself, it must be conceded that controversy about religion has too often been anti-religious in its spirit and its tendency. It has too often been a struggle, kindled by human passions; a warfare, contested with carnal weapons. But on the other hand it should be remembered, as an apology for controversial writers and to the honor of religion too, that men judge of others according to their own received opinions and prevailing bias; so that if often accounted unrighteous severity with men, which in the sight of God is but meekly contending for the faith once delivered to the saints, or soberly standing fast in the liberty by which Christ has made us free. For anger, and malice, and guile, and evil-speaking we do not plead, though we might ourselves be guilty. But for a manly and decided stand on the side of God and truth, against all the wiles of him who would gladly deceive the very elect, we hope to be consistent advocates to our dying day. The gospel which Jesus sealed with his precious blood, is worth preserving; and souls, which can be sanctified only through the truth, and which delusive errors might destroy forever, are worth an effort and even a holy contention, to save them from ruin.

Entertaining these views, we have been dissatisfied with the abundant and sickening excuses, which some modern writers have sent forth into the world, for engaging in the holy war. We perceive no benefit resulting from such a course, and no propriety in adopting it; but we can perceive a pernicious effect proceeding from it, in weakening the force of argument and giving a triumph to the adversaries. Let a man be fully satisfied that the providence of God calls him to the conflict; let him draw strength from his faith in a spiritual weapons which are mighty through the power of God; and let him pour out for the sake of the most destitute nations the most fervent and importunate prayer. I but let him not meanly excuse the most friendly and benevolent act. Let him not apologize to deluded men, for pulling down over their heads the refuges of lies, and guiding them to the strong hold in a time accepted. Let him not be ashamed of Christ or of his words, in the midst of a sinful and a sinning generation. Why should a servant of Christ be reluctant to engage in any service, which his Lord assigns him? Is it not an unpeppable honor to labor and to fight for him, to preach for him, to fight for him if he be his will?

The Prince of peace had infinite compassion toward his enemies, and his love to them was stronger than his wrath; yet he could not send peace on the earth, but rather did "sustain a sword." In almost every epistle of Paul, that apostle more abundant than all others in self-denying labors, we find much earnest contention for the faith of the Gospel. John, whose gentle spirit is proverbial, was a B. engaged when occasion required, & could say of the Schismatic "Receive him not into your house, neither bid him God speed." The New-Testament is not barren of direct and palpable controversy with wicked men and false teachers, & of seducing spirits. These examples are set for our imitation. Excepting in the want of divine inspiration and a just authority, the ministers of the word now are equally set for the defence of the gospel. So also are the conductors of the religious press. Therefore, till all the world is reconciled to God, and all shall know and acknowledge the truth, controversy must be maintained; and they who vindicate the truth and dispel the clouds of delusion from the human mind, are the faithful servants of Jesus Christ and the devoted friends of human happiness.

NEW PUBLICATIONS.

The Family Monitor, or a Help to Domestic Happiness. By JOHN ANGELL JAMES. Boston and New York, 1829.—The table of contents will show, that this is truly a 'family book.' The seven chapters are on the following subjects: The domestic constitution, and the mutual duties of Husband and Wives—The special duties of Husbands and Wives—Some remarks on the formation of the marriage union—The duties of Parents—The duties of Children to their parents—The duties of Masters—The duties of Servants. The work was originally a series of discourses from the author's pulpit, in Birmingham, Eng., and the publication of the first two discourses was immediately called for, by a numerous signed petition from many husbands and wives belonging to his congregation. The discourses breathe throughout a spirit, which is devoted to the temporal and eternal good of men. The principle on which they are all conducted, is brought to view in these sentences of the preface: "The secret of happiness lies folded up in the leaves of the Bible, and is carried in the bosom of religion." The author does not know any other way to felicity, and the reformer does not profess to teach any other. Mr. James is known in this country, particularly by his late writings and efforts concerning revivals. The publishers have done a very acceptable service to the cause of religion, by furnishing an American edition of a work so much needed and so eminently adapted to its purpose. There was not before a real 'family monitor' in the English language. Without touching for the correctness of every sentiment or expression we venture to affirm, that the work is eminently scriptural, and bears strong impressions of practical wisdom and pious benevolence.—We are happy to perceive also, that another book by the same author, is reprinted in this country, entitled Christian Charity Explained, or the Influence of Religion upon Temperance, in an Exposition of the XIIIth chapter of the First Epistle to the Corinthians; but this we have not seen.

The Import and Practical Use of Baptism. By CHARLES FREEMAN, Pastor of the Congregational Church at Limerick, Me.—Having looked over this work, and knowing well the ability and the meek spirit of the author,

we take the liberty to concur in the following remarks by the Editor of the Christian Mirror.

"This is a little 18mo. volume, of 116 pages, just from the press. We have read it with no ordinary satisfaction, and think it may be said, that there is now a tract on Baptism, free from all the bitterness of controversy. It is a most reasonable and valuable offering to our churches, of rich instruction, clothed in language beautifully simple and perspicuous, and admirably calculated to promote the revival of true godliness. Every Christian parent who wishes to discharge his whole duty to his children, the church, the world, and to God, may here find important assistance, and powerful encouragements. Parts of the work can be hardly less acceptable to a spiritually minded Baptist, than to the Pædo-baptist. Those who may take up the book, expecting to find nothing but 'fiery disputations about words and forms to no profit,' will be disappointed. 'Baptism,' says Mr. F., 'is so insignificant a ceremony; there are truths of deep import brought to view by this rite; there are truths connected with it that are of the first importance in Christianity, and that lie at the foundation of religion. And by no language can these truths be brought before the mind so clearly, and in a manner so adapted to exert a powerful influence, as by the simple and significant seal of baptism.' These remarks are abundantly substantiated by Mr. Freeman, especially in the chapter in which he brings to view the truths implied by baptism; and in that, in which he exhibits the truths suggested by the baptism of Children.

RELIGION OF RATIONALISTS.

We have been permitted to copy the following passages from the letter of an American gentleman, residing in Germany, to his friend in this city. The examples which are here given are a fair specimen of the spirit of German rationalism.

I do not know of any thing which I can write at present, which would be more interesting to you, than an account of some of the views of the rationalists of Germany, who look upon themselves as standing on the most elevated ground in religion and philosophy, and affect to regard with contempt the believers in the inspiration of the Bible, whom they call supernaturalists, mystics, fanatics, &c., and who, however they accuse of spreading moral darkness over the earth, of diffusing a gloomy and melancholy spirit throughout society, and of being a chief cause of suicide, &c. The following passages from their journals will serve to show something of the spirit and style of the rationalists.

In one of these journals, a rationalist says, "Jesus never required of his Apostles a renunciation of the free use of their reason, but on the contrary he urged them to the unrestricted exercise of their reason, 'to prove all things and hold fast that which is good.' Among all the Apostles, it is only Paul who himself was no disciple of Jesus, who expresses the idea of a subjection of reason to faith, even this very Paul, (whom the Catholic church has rightly selected as its head, and has made inferior to the Apostle Peter only in the matter of the keys and the rock,) because in the mind of Paul alone, the principle of the Catholic church could have struck root."

Another journal says, "We know four young men studying theology, who wish to put themselves in a condition to judge for themselves, to distinguish truth and error, and to be neither pushed by the frust of scholasticism, nor suffocated by the heat of fanaticism, nor bewildered by the vapor of philosophy, nor carried away by the wind of mysticism, which neither suffers itself to be infected by the follies of the spirit of the times, nor finds necessity to beg of a bankrupt philosophy. Yes, we have ourselves experienced it. Seek first mathematics; the rest is but play—if you only possess the first, the rest comes of itself."

I might give you many more examples of the exalted views of these persons, who assume to themselves the title of rationalists, as if the believers in the humbling doctrines of the Gospel were irrational, but I must leave it for some future opportunity. Seek first mathematics!—not "the kingdom heaven!"—not "a disposition to do the will of God!"—but seek first the sciences, and all other things shall be added unto you. This is the religion of rationalists! N. Y. Ob.

From the Journal of Commerce.

LATEST FROM LIBERIA.

We have been favored with a letter from Dr. Randall, Agent of the American Colony in Africa, received by the U. S. schooner Shark, via Pensacola. It is dated Jan. 3, 1829, and we regret to say, confirms the news of the death of Rev. Loring, (a colored minister from Richmond, Va., who in the absence of Mr. Adams, and before Dr. Randall arrived, superintended the concerns of the Colony,) by the accidental explosion of gunpowder.

Soon after Dr. R.'s arrival at the Colony, he ascertained that there was in the settlement a Mandingo, or Mahometan Priest, of the interior of the country. He immediately sent for him, and by the assistance of Mr. Gomez, a highly intelligent African, educated in Europe, was enabled to converse with him, and obtain a translation of Prince Abdul's Rahman's (or Aramane's) letter, (who, it will be remembered, was recently emancipated in this country,) to his relations in Timbuctoo, capital of the Foulah Jullie country. The Mandingo was from Sussa, a country bordering upon the Foulah Jallow. Dr. R. furnished him with a copy of the letter, and promised him a handsome reward if he would bring back an answer from Timbuctoo. The following is a literal copy of the letter, as translated by Mr. Gomez.

This letter is sent by me, Abdul Aramane, to Abdul Gaudilly, to inform you that the good people of America have redeemed me and the whole of my family from slavery. I have therefore forwarded these few lines by the favor of Mr. Richard Randall, and have desired him to forward it, if possible, to my country, to you. I expect, by the help of God, to visit my country again in a short time; and I write this to let the whole of my country know the generosity of the American country, which I shall be more able to express myself, when I have the blessing to revisit my country.

ADUL ARAMANE. The Prince has since embarked, with his family, at Norfolk, for the African Colony, and probably, before this, has reached his native country.

BIBLE DISTRIBUTION.

The Seventh Annual Report of the Ladies Distributing Bible Association of Boston, 1829.

The following is a condensed account of the Reports which have been received from the official visitors of the respective wards.

In Ward No. 1, 361 visits have been made. 5 Bibles have been distributed, and several children have been placed in Sabbath Schools, through the instrumentality of the visitors. Five persons who had for a long time neglected public worship, have been induced to resume their attendance in the sanctuary of Almighty God. A colored woman who while in health had paid a fee for a Bible, observed one visitor, as she soon after this day upon the bed of death, that she had six cents which she wished to give her for the Bible cause. Most of those who have been conversed with in this Ward, have acknowledged the necessity of a renovation of heart. One hundred and thirty visits have been made by one person. Several individuals have been induced to give their attendance at the house of God. The visitors humbly hope that some seed has been sown by them, which will spring up, and bear much fruit to the glory of God.

The Ladies of Ward No. 2, have made 201 visits, and have given 4 Bibles to those who were unable to pay for them. They have also sold the copies of the New Testament. One woman who was in circumstances of extreme distress, by the death of her husband, and three children, has been led to cast all her care upon Him, who careth for the widow in her desolate state, and has found peace while looking at the Lamb of God who taketh away the sin of the world. The visitors desire to feel that all their labors are united to God's glory, and all the praise.

The Ladies of Ward No. 3, report that an individual has made more than 100 visits; 30 Bibles have been given by the visitors; 2 Bibles and 3 Testaments have been given, and gratefully received, and are now in the hands of the recipients. Several individuals have been induced to give their attendance at the house of God. The Ladies of Ward No. 4, have called at every house in ten streets, where they thought it would be judicious to offer a Bible. Several other streets have been partially visited, and 15 children induced to attend the Sabbath School.

The Report of Ward No. 5 states that many visits have been made in eight different streets, the number is not specified. A few families were found in the first visits which the Ladies made, who were destitute of the Holy Scriptures. They have distributed 14 Bibles, and persuaded several, to attend the Sabbath School. The visitors express the hope that they have not labored in vain, nor spent their strength for nought.

In Ward No. 6, the inhabitants of six streets have been visited, as Providence dictated. Owing to particular circumstances, a full report from this Ward has not been given. The Ladies of Ward No. 7, have made 145 visits. 34 Bibles and Testaments have been distributed, and 2 Bibles promised to adults, upon condition of their learning to read. In every instance the recipients of the word of God, were

too poor to pay for it. The visitors have induced several children, and two adults, to receive Sabbath School instruction. They speak encouragingly of their visits to the colored population of Belknap street.

The Ladies of Ward No. 8, have made many visits, given Bibles and Testaments, and procured the attendance of several children at the Sabbath School. The report mentions, that there were many poor Irish families in this Ward, who almost exclusively belong to the Roman Catholic Community, that they are generally furnished with Bibles of the Roman Catholic translation, and that their children generally attend the Sabbath School belonging to that establishment. In most of the instances where they had not Bibles, they were anxious to receive a Protestant translation, affirming that their Bishop did not wish them to read in the Roman Catholic Bible, but they received their gift with gratitude, and put on the difference between the Bibles of the Protestants and those of the Roman Catholics.

The Ladies of Ward No. 9, have visited thoroughly all the poor families in Broad street, and all the lanes, and streets, leading therefrom, likewise in Purchase, Huntington, and Battery-march streets, and all the avenues around Fort Hill. The number of these visits is over 410. The indigent population of this Ward, is principally composed of Irish Catholics, who are deeply ignorant. There are many families in which an individual is not able to read. In one house the visitors found four families, and but one person who could read, this was an old man of seventy years, whose sight was greatly impaired. They furnished him with a pair of spectacles, upon condition that he would read a chapter in the Bible daily. They have supplied others with spectacles, which were gratefully received. One woman of the Roman Catholic faith, has, as the visitors humbly hope, been led to renounce her errors, from reading the Bible, with which they furnished her at a reduced price, and has become a true penitent. She attends the Seamen's meeting, and sometimes persuades her husband to accompany her. Another woman, who has received a Bible from them, appears pious, and attends the Rev. Mr. Adams' church. The visitors have been enabled to procure a number of children for the Sabbath School, by supplying them with a few articles of clothing, and they have ascertained that they are punctual in their attendance.

Ward No. 10. The indigent families in this department, have very generally been visited, and the destitute supplied with Bibles. An individual appeared to be deeply affected at the reception of a Bible. She expressed great sorrow for her sins. A colored woman, who had a Testament in large print was sold, and she would not part with it for anything, at the same time she solicited one, for her husband to carry with him to his employment, adding that she could not be without her one day. The Ladies feel encouraged by their efforts, from the eagerness with which the Bible was received in other instances. They have uniformly urged upon parents, the necessity of sending their children to the Sabbath School, and in most of the families they have had an opportunity of conversing on religious subjects, which was usually well received.

In Ward No. 11, about 100 visits have been made among the poor population of 28 Belknap street. Testaments have been distributed. Children have as usual been sought for the Sabbath School, and in some instances, have been supplied with shoes, to enable them to do it. Four colored families have been encouraged to attend the adult school, and supplied with suitable apparel for that purpose. One person of this description has been induced to read by the visitors, and made great improvement. The Ladies of this ward, express their conviction, that much wisdom, prudence, and self-denial, are requisite, for the faithful performance of their duty.

Many visits have been made in Ward No. 12, and many Bibles, and Testaments have been distributed. A full statement from the Secretary of this ward, has not been transmitted.

In reviewing the above, the Society may find ample room for encouragement to persevere in their benevolent efforts to disseminate the word of life at the same time, that they endeavor to explain its doctrines, and to bring them into effect, by kind counsel, and friendly admonitions. The good which they may be instrumental in effecting, by bringing children under the influence of Sabbath School instruction is incalculable.

As it is owing to the influence which a knowledge of the Bible has upon Society, that women as a sex, have in this and other civilized countries, derive all their happiness, and respectability in this life, as well as their hopes of happiness hereafter, it is surely highly obligatory upon them, to do all they can, to promote its circulation, and extend its benefits.

STEEBINS, Secretary pro tem.

RELIGIOUS SUMMARY.

REVIVALS.

City of New-York.—We are gratified to learn, that there is a state of things in Dr. Spring's church, which may without impropriety be denominated a revival of religion. We must not say more than this present. W. Lam.

Skaneateles, N. Y.—We learn that an interesting state of things exists at the present time in this village. A general solemnity has been witnessed, and here and there some fruits of the Spirit, which are of a more definite character.

Reading, Penn.—We have already noticed the commencement of a work of grace in this borough, under the labors of Rev. Mr. Finney, associated in the first instance with the late Dr. Grier, who died soon afterwards. Some idea of the progress of this work, among a population of about 9 or 10,000 souls, may be gathered from the following extract of a letter, under date of the 24th ult., as received by an individual in this vicinity from a friend who has been spending some time in the place:—"It has been an awfully wicked place. There never has been a revival here till late; but the Lord is at work here now in a most powerful manner. Sinners of every description are bowing down to the energies of the Spirit, and submitting to Jesus Christ. The Spirit takes deep hold of the heart, and convictions are generally pungent and overwhelming."

The 17th of April.—This day is to be set apart by

FOREIGN.

AMERICAN EDUCATION SOCIETY.
A Quarterly meeting of the Board of Directors of the Am. Ed. Soc. will be held in Boston on Wednesday next at the Treasurers Office No. 84 Milk Street, at 10 o'clock P. M. A meeting of the Examining Committee will be held at the same place, on the preceding day at 3 o'clock P. M. for the purpose of attending to the examination of individuals who may wish to apply for the patronage of Society.
April 2. E. CORNELIUS, Clerk

A Lyceum has been formed in Chester, Vt.



JUST published by the Massachussetts Sabbath School Union, and for sale at their Depository, Baptist Church, Federal Street,—*The Bible Class Book*, designed for Bible Classes, Sabbath Schools, and Families. Prepared for the Mass. Sabbath School Union. By N. W. Fiske and J. Abbott, Professors in Andover College. Revised by the publishing Committee.

April 2. 1857

SAMUEL N. TENNEY,
Depository M. S. S. U.

THIS day published by R. P. & C. WILLIAMS, 79, and by BENJAMIN H. IVES, 60, Washington-street,—
THE COURSE OF TIME, a Poem, in ten Books.
By ROBERT POLLOCK, A. M. *Seventh Edition*.
To which is added, A Memoir of the Author, an Introductory Notice, a Copious Index, and an Analysis prefixed to each Book. By REV. NATHAN W. FISKE, A. M. Professor of the Greek Language and Belles Lettres at Amherst College.
Mr. F. in his Introductory Notice, says, "Among the har-

This edition contains, in addition to the Poem, 35 pages of
Price 50 cents. • April 2.

BOXFORD ACADEMY.

THE Spring term of this Academy will commence on

THE Spring term of this Academy will commence on Thursday the 7th of May next, under the continued superintendence of Mr. T. J. FARNUM as Principal, for the instruction of Males and Females, in all the various branches of a scientific education, usually taught in Academies; together with the French Language.—A Bible class will be connected with the school and the moral improvement of the students particularly regarded.

him the approbation of his former patrons in this Academy; and the Committee of agency feel a great confidence in recommending him to their friends and the public, as worthy of their continued patronage.

Tuition in the English branches three dollars—the Latin languages four dollars—with an additional charge of two dollars for books to those who attend to French—Board from \$1.50 to \$1.75 per week. Per order, JACOB PEAODY.

Reference in Boston—Rev. Dr. Willis, Dea. JOSIAH B. BUMSTEAD, Dea. NATHANIEL WILIS. 6w April 1841.

In this city, Wm. Hayford, to Miss Elizabeth Wood; Mr. Lewis L. Tucker, to Miss Hannah W. Rice; Mr. Minot Pratt, to Miss Maria J. Bridge; Mr. Cyrus Savage, to Miss Harriet Hitchborn; Mr. Isaac Tibbets, to Miss Maria Fuller; Mr. Joseph Manning, to Miss Sarah M. Kimball; Mr. Charles E. Gay, to Miss Lucy B. Rice.

In Charlestown, Mr. Charles Walker, Jr., to Miss Helen L. Jacques, daughter of Samuel Jacques.—In East Cambridge, Mr. Richard Passonell, to Sarah Ann W. youngest

daughter of Capt. Amasa Porter.—In Dedham, Mr. Abijah Parker, to Miss Harriet Fuller.—In Salem, Mr. Edwin Battles, to Miss Martha Cottle.—In Plymouth, Mr. Ichabod Morton, to Miss Betsey Holbrook.—In Weymouth, Mr. Stephen Bicknel, Jr. to Miss Rebecca Hunt.—In West-Newbury, Mr. Bartlett J. Currier, to Miss Susan N. Goodrich.—In Gloucester, Mr. Lorenzo Dow Story, to Miss Anna Maria Honon, of G.—In Harwich, Mr. Jeremiah Kelley, to Miss Zeriah Rogers.—Mr. Wm. Chase, to Miss Dilly Crowell.—Mr. Isaac Bearse, to Miss Bethiah Nickerson.—*Unpublished.*—March 6, Mr. John A. Bushnell, to Miss

In this city: Mr. Andrew McDonald, 33; Mrs. Ann Horton, 88; Mr. John F. Trueman, 43; Mr. John Jacobs, 52; Mrs. Mary Jones, 45, formerly of Hampden, Me.; Mr. Charles Davis Cotton, son of Mr. John C. 18; Mr. Benjamin White, in the 624 year of his age; Mrs. Louisa Frye of Bucksport, Me. 23; Mr. Joseph Davis, 82.

On Sabbath last, after a brief illness, JOHN GORHAM M. D., 46; an eminent physician of this city, universally respected, deceased. Dr. Mendenhall, of New York, was

In Charleston, S. C. March 17, Dea. Andrew Bradshaw of Boston.

In Charlestown, Mrs. Sarah, wife of Mr. George Nichols, 26.—In Dorchester, Mrs. Rachel, wife of Mr. John Pierce, 83; Hannah, widow of Capt. Samuel Holden, 95 years and 6 months; Mrs. Abigail Greenwood, 25.—In Weymouth, on Saturday evening last, James Hicks, only son

of Jonas and Elizabeth Wreth, 9 years; Mr. Nathaniel Bright, 62.—In Brookline, Mrs. Hannah Stearns, 43 years wife of Mr. George W. Stearns.—In Taunton, Miss Jai Standish, 15.—In Dedham, [suddenly,] Mr. Nathaniel Noyes, 55; Miss Lois Howe, 54.—In New-Braintree, widow Rebecca Ware, 96.—In Salem, Mrs. Elizabeth, wife of Mr. Albert Knight, 24.—In Newburyport, Mr. Thomas Sawyer, 64.—In Oakham, March 85, Miss Elizabeth Haskell, daughter of Mr. Simon H. 25.—In Townsend, on the 17th inst. Capt. Zacariah Hildreth, 75.—In Brookfield, wife of Mr. Parker, 75.—In New Bedford, Mrs. Mary

Mrs. Haynes; wife of Mr. Ichabod Haynes, 35.—In North Brookfield, Mr. Peter Hill, 72—a soldier of the Revolution.—In Sutton, Mrs. Lydia Pratt, widow of Capt. Peter Pratt, late of Oxford, 83.—In Millbury, Mrs. Lydia Clouse, wife of Lieut. Joshua C. 60.—In Kennelbunk-port, James Downing Esq. Postmaster at that place.—In Shirley, suddenly, Elijah Wilds, in the 83d year of his age.—In Providence, Miss Sarah Whipple, in the 51st year of her age daughter of the late Col. Simon W. of Cumberland.—Barnstable, Capt. Henry Loring, 33.
 In Plainfield, N. H. very suddenly, Feb. 15, widow Mo

In Kingsbury, 83, relict of the late Dea. Daniel Kingsbury, of Keene.—In Kingston, N. H. Miss Hannah Thayer, daughter of the late Dr. Thayer.

In Bennington, Vt. Mrs. Sally Crafford, wife of Mr. Samuel Crafford, very suddenly. A Jury of Inquest was held and returned a verdict "that she came to her death by excessive drinking of ardent spirits."

In Hillsborough, N. H. Mrs. Betsey, wife of Mr. J. Carter, about 50.

In Plymouth, Capt. Josiah Cotton, 75, a soldier of the revolution: Mrs. Anna Holmes, 84; Miss Sarah Drew.

Mrs. Susan Augusta Cotton, wife of Mr. Roland Ed-
Cotton, 18,—in East Bridgewater, Mr. Joseph Gannett.
In Jessamine Co. Ky. Col. David Meade, at a very
advanced age.
In Clinton, N. Y. Mr. Joshua Morse, 78.
In New-York, suddenly, on Friday last, Mrs. Deborah
Goff, formerly of this city, 51.

FOR SABBATH SCHOOL TEACHERS.
JAMES LORING, No. 132 Washington Street.

just received a copious supply of "A Summary of *Biblical Antiquities*, compiled for the use of Sabbath School teachers and for the benefit of Families. By JOHN W. WIS Assistant teacher in the Theo. Seminary of Princeton published by the Western Sunday School Union. The work embraces the following subjects:—Geography, Climate, Natural History, Dwellings and Household accommodations, Occupations, Dress, Meals, Social intercourse, Domestic Customs and Habits, Diseases, Funeral Customs, Miscellaneous Matter, Political Institutions, General History of Religion. The Tabernacle

The Temple. Ministers of the Tabernacle and Temple. Sacrifices and other Religious Offerings. Sacred Time and Solemnities. Members of the Jewish Church. Gogues. Religious Sects.

The following passage is extracted from the preface:—
"As a help to the intelligent reading of the Scriptures such a compilation, [as the present] if not greatly defective in its form, is no doubt, better suited for the use of all common readers, than any larger work. It is trusted, therefore, that this may be found an important assistant to many who wish to understand the Bible for their own private

infestation; and that by finding admittance into families receiving common examination, it may disseminate the formation it contains, among multitudes who otherwise would never know the benefit of such information in degree."

Also, *Dwights New Testament Dictionary*, recommended by Professor Stuart, Dr. Porter and Dr. Kendrick. *Approved*

JUDSON'S QUESTIONS, \$1.50 per dozen, a new edition, revised by a Committee of the A. S. S. Union, edited by JAMES LORING, at the Cornhill Sabbath School.

Bookstore, No. 132, Washington Street. Also, The Bible Class Book by Fiske and Abbot. Little Robert's First Day at the Sunday School. Fisherman and his Boy. Sabbath, by Mrs. Sherwood. Baldwin's Five Apprendices of the History of the Church. Fatal Ladder. Perished Family. Parent's Monitor, compiled by A. Bull. Memoir of Seth Burroughs. Missionary Geography. Memoirs of Pious Individuals. Nevins' Biblical Antiquities. Dwight's New Testament Dictionary. Stewart's Journey from Babylon. S. School Psalmody.

Will shortly publish—*Orphan's Lot*, or the *Consequences of Youthful Piety. Sabbath School Scenes, &c.* *April*

Panama Instructions.—The National Journal contains the Instructions to the Panama Ministers, communicated to the Senate on the 2d of March, and refused to be printed that body. A copy of so much of the journal of the session as had been released from the injunction of secrecy has also been published in the same paper.

The Supreme Court of the United States adjourned the 20th ult. having disposed of fifty-three causes, and has

Liberty.—The people at Detroit lately subscribed to the fine imposed on a printer for contempt of court. Already about 300 citizens assembled held a public dinner and

It is understood that Mr. Hill, Postmaster of this city, either resigned or had leave to retire from office on the 1st of July next; for Nathaniel Greene, Esq. is expected to succeed him at that time. Isaac Hill, of New-Hampshire, appointed second Comptroller of the U. S. Treasury, with a salary of \$3000.

the Locke on Connecticut river have reduced the toll on boats, to about one half the sum allowed them by law, on condition that the boats shall reduce the price of freight to at least to an equal amount. This agreement is to continue in force two years, and longer, if the increase of business shall justify it.

Vt. Chron.

Theodore Sedgwick, Esq. of Stockbridge, has commenced in the Berkshire Star, a series of numbers on canal roads. He has been long known as a strenuous advocate of this species, as well as other modes, of internal improvement.

Ankerst Lyceum.—At a meeting, February 3, of citizens of Ankerst, the Officers of College, and Teach of Mount Pleasant Classical Institution, and Preceptor the Academy, a Constitution and Bye-laws were drawn up and adopted for the government and regulation of a

The object of the association is the improvement of its members in useful knowledge and the advancement of popular education. To effect this, stated meetings are held for mutual instruction by Discussion, Lectures, and exercises as assigned by the Directors. The Lyceum learn has now about sixty members, the foundation fund is \$1000, and the Lyceum has a fine collection of a respectable Library, and the use of a Mineral Cabinet.

[Belchertown Sentinel]

A Lyceum has been formed in Chester, Vt.



On the 13th inst. the new Meeting House, recently erected for the worship of the Orthodox Congregational Church in Canton, Me. was dedicated to the only living and true God, Father, Son, and Holy Ghost. At the same time the Rev. WILLIAM HARLOW was installed as Pastor of the Church. The services on the occasion were as follows: viz.: Introductory Prayer by Rev. Mr. Cogswell of Durham; Reading select portions of Scripture by Rev. Mr. Rogers of the place; and the following prayer by Rev. Mr. Cogswell:

sung by H. DeWam; Dedicationary Prayer by Rev. Dr. C. man of Dorchester; Sermon by the Rev. Mr. Fairchild of Boston; Installing Prayer by Rev. Dr. Park of Stoughton; Charge by Rev. Mr. Fisk of Wrentham; Right-hand of Fellowship by Rev. Mr. Curtis of Sharon, and Concluding Prayer by Rev. Mr. Hitchcock of Randolph. At the close of the service all persons were admitted to the church, and the Sacrament of the Lord's Supper was administered. In this service Rev. Messrs. Gile of Milton, Huntington of North Bridgewater, Sheldon of Easton, and Brigham of Randolph participated. {Communicated}

TO CORRESPONDENTS.

"B" will have place as soon as convenient after the view of Senator Johnson's Report is finished.

"A Friend to Truth," when previous engagements fulfilled.

"W." shall be heard, when leisure permits us to discuss his valuable thoughts of superfluous words.

"Youth," "Union," "A," and several others,

perceive that our columns have been recently occupied by long articles, and such as require a continuance for several weeks. This inconvenience to an early notice of other matters will soon be removed. We should have been glad to admit "Candor and Charity" without any delay.

UNITARIAN PREACHERS.

We have received satisfactory evidence, that the sermon in Boston referred to under this head in the Recorder of

week, was prepared immediately before its delivery, and entirely the production of the preacher. Two out of three of the words quoted by our correspondent were used, and the text was the same as that mentioned by him. But he is doubtless be satisfied, that whatever coincidence he observed, between that sermon and one he had heard in New York, was accidental.

AMERICAN EDUCATION SOCIETY.

A Quarterly meeting of the Board of Directors of the Am. Ed. Soc. will be held in Boston on Wednesday next at the Treasurers Office No. 84 Milk Street, at 10 o'clock P. M. A meeting of the Examining Committee will be held at the same place, on the preceding day at 3 o'clock P. M. for the purpose of attending to the examination of individuals who may wish to apply for the patronage of the Society.

April 2. E. CORNELIUS, Clerk

A Quarterly meeting of the Board of Directors of the Am. Ed. Soc. will be held in Boston on Wednesday next at the Treasurers Office No. 54 Milk Street, at 10 o'clock. A meeting of the Examining Committee will be held at the same place, on the preceding day at 3 o'clock. For the purpose of attending to the examination of individuals who may wish to apply for the patronage of Society.

April 2. E. CORNELIUS, Clerk

J. B. JONES, No. 123 Washington-St. Imports Silver-Plated Church Flaggons, Cups, with and without Hand Basons and Platters, and manufactures the same article in Silver, to any pattern desired. Also, receives from best Manufacturers here, a regular Supply of *White Metal* Communion Ware, all at the lowest market prices.
April 2. *6w.*

BOARDERS WANTED.

TWO or four Gentlemen can be accommodated
Board, in a private family, on application at No. 45, E.
Street. April 2.^d D. ABBOT

TWO or four Gentlemen can be accommodated
Board, in a private family, on application at No. 45, E
Street. April 2.* D. ABBOT

CHRISTIAN SPECTATOR—Quarterly Series.

NEW SCHOOL IN BOSTON.
MISS BORDMAN informs her friends and the public, that she proposes to commence a school, for the instruction of Young Ladies and Misses, on Monday, 6th of April, in Central Court, near Avon Place.

delivery of the first number.

The Christian Spectator has now become the sole proprietor of one of the conductors; and will therefore be published under the direction of the whole Board, as Associate Editors. This transfer of property has occasioned a delay in the publication of the first No., which will not, it is believed, occur a second time. The conductors have received a liberal and efficient assistance from gentlemen who are known to the public as able and successful writers; and no effort will be spared to render the Christian Spectator in its new form a powerful supporter of sound literature and evangelical truth.

The public are invited to examine the first No., at the Bookstore of Messrs. Crocker & Brewster, Boston; Do. & Howland, Worcester; Whipple & Lawrence, Salem; Shirley & Hyde, Portland; J. S. & C. Adams, Amherst; S. Warren & Co. New Springfield; Simcox Butler, North Andover; and at the house of Hooker Leavitt, Esq., New Bedford.

4w
March 26,

WOODBRIDGE'S SCHOOL GEOGRAPHY.
JUST Published, the Tenth Edition (revised) of the *Woodbridge's School Geography*, a work of comparison and classification, accompanied by an Atlas of seven Maps and two Charts upon an improved plan inhibiting the prevailing Religions, Government, Civilization, Climate and Temperature, Productions, &c. of all nations and empires, and the principal cities, rivers, and mountains. By Rev. Wm. C. WOODBRIDGE, A. M. Late Teacher in the American Asylum.

This Book, prepared by a gentleman of acknowledged ability, both as a teacher and a man of science, and illustrated by a series of original and beautiful maps, has long enjoyed a high degree, "with the laws of the mind" to aid the memory; it obtained an unprecedented introduction throughout the United States. Upwards of 20,000 copies are sold annually, and the success of the work has been so great, that its merit, has proved that, by the peculiar plan adopted, much intelligence and a greater amount of knowledge can be drawn from this work and retained in the mind, than can be procured from any similar work.

The work is published in a neat and elegant plan and execution. It has been received from the following highly respectable sources.—The American Journal of Science, Benj. Silliman, Prof. in Yale College; the N. American

The plan of this work was formed in 1813 and the copyright secured, August, 1820; since which period other geographical works have, it is thought, unjustifiably adopted.

Also—Recently published, the Second Edition of
UNIVERSAL GEOGRAPHY, Ancient and Modern.

On the plan of the School Geography, for the use of Colleges and the higher classes in Academies and Schools, accompanied by both modern and ancient Atlases, adapted expressly to the work. Modern Geography by W. WOODBRIDGE. Ancient Geography by E. WILLIAMS.

For sale at the publishers prices, by JAMES W. BULLITT, and RICHARDSON & LORD, Boston.

6tcw Feb. 26

THE FEMALE INSTITUTE, OAKSVILLE.
SITUATED on the Newburyport Turnpike, three miles from Batoon, in the southerly part of Malden, on a point about a mile from the bridge, commanding a prospect of the harbor and the sea, of the City and the surrounding town, and of the retired grounds planted with trees and flowers; few Establishments for Education offer superior local advantages.

The Domestic and Literary Departments, will be entirely distinct.

The house and grounds have been fitted up, in the most judicious, convenient and elegant manner. Mr. and Mrs. Newell will superintend the Domestic Establishment, and daughters entrusted to her care Mrs. Newell will exert most scrupulous and parental attention to their health, comfort, manners and morals. Board will be \$1.75 per week, and to those who may have it done there, the price of work and teaching will be added.

Daily Newburyport place, near the Institute, morning.

and evening and further arrangements will be made with Proprietor of them. Its vicinity to Charlestown and City of Boston, will facilitate the probable desire of parents to have their children with them weekly and to attend the arrangement of their clothes at home—while frequent visits to the city can be made, if desired. The school will always be convenient of conveyance provided.

The Literary Departments will be conducted by THEODORE RUSSELL JESKES, whose advantages have been those of the best Liberal Education in this country, travelling in Europe and having been engaged in Instruction, and in an establishment in the State of New York, similar to this. When necessary, the best qualified Instructor will be employed.

For further particulars, apply to the Trustees of Liberty Hall, No. 70 NASSAU ST., NEW YORK.

Mr. and Mrs. Jencks will reside at the Institute.

PRIMARY DEPARTMENT. Learning to read—principles of Arithmetic—Writing on slates—Elements of Figure and Linear Drawing—Plan sewing—and Spelling. For instruction in any or all of these branches, the fee is \$1.00 per term.

SECOND DEPARTMENT. Writing on paper—Mensure—Arithmetic—Chronology and Ancient and Modern Geography—Elements of Language—Natural Philosophy—Chemistry with Physiology and Geology—Short course in History—Moral Philosophy—Composition of abstracts from books and papers—Reading. For instruction in any or all of these branches \$8.25 per term; and those entering this Department, with all necessary instruction in the branches of the Primary Department, \$12.50 per term.

THIRD DEPARTMENT. English Grammar—Text Criticism and English Literature—Accounts—Original Composition—Civil Policy—Religion historically—History—For instruction in any or all of these branches \$9.50 per term; and those entering this third Department, with all necessary instruction in the branches of the

The following extra branches will be taught to those persons desiring to study them: French—Italian—Spanish, at \$75 per term. Cutting and making of Garments, \$3, per term. Lace working, \$2.75 per term. Perspective, \$3, at \$3, per term. Mr. Jencks will also select terms, in Music and other accomplishments, to attend to. Instruct those pupils whose Parents shall desire it, in the most productive and profitable manner possible. He will eligible method and the cheapest to Parents. Mr. Jencks furnishes all books and stationery at a lower rate than he purchased by the individual pupils.

It is considered necessary to the advantage of the school to have them enter for two terms at least, and to have the pupils who are not desirous of continuing their studies, to be accommodated, Parents can choose for their day at entrance, any study and any Department, and have

press a wish to the contrary) as soon as they are tho
posed in the proceedings.

There will be in 12 months,—four terms of 12 weeks each.—The first term, in case of sickness, or other unavoidable cause, will commence at the end of the Spring vacation on the 14th of April at the end of the Fall vacation on the 14th of October at the end of the Fall vacation.

Parents or friends can send young ladies (or men) to study at the Institute at the Female Seminary, Mass., whence arrangements will be made to forward or bundle immediately—it will be the same with connections to either of the subscribers, or they will be referred to Parents and friends at the Institute.

THOMAS RUSSELL JR.
JOSEPH W. NEWELL.

We have the honor to refer to the following gentlemen—
Boston.—Rev. Dr. Wm. Jenks, Rev. Mr. F. C. Cutler, Lennel Pope, Esq., John Binney, Esq., C. P. Cutler, Esq., J. B. Allen, Esq., J. A. May Jr., Esq., J. H. Cleveland, Esq., Charles Towne, Rev. C. Fay, Rev. Walker, Rev. Mr. Everett, Dr. A. R. Thompson, Stearns Hurd, Chester Adams, Esq., Elias Phinney,

THE Subscriber offers for sale a Cotton Factory about one mile east of Ashburnham Village, on the Keene to Boston. Said Factory stands on the branch of the Nashua, a competent stream, fed by natural Pond, has about 20 feet head and fall, contains spindles, with sufficient preparation for the same complete repair.

Also, one and half acre of land, on which is a well finished dwelling house, well calculated for a farm, wood-louse, and a waste-house for the Fitchburg, and land and buildings for the same.

Fitchburg, March 26, 1829. cop^y IVERS J. B.

BOY WANTED.

WANTED in a retail Hardware Store, an ac about 14 years of age, who writes a good hand and at figures. One whose parents reside in the city

PEW FOR SALE.
A WALL PEW in the Rev. Dr. Beecher's House, furnished with cushion and carpet, for sale at this office. 6w

acted from pure
consider the best